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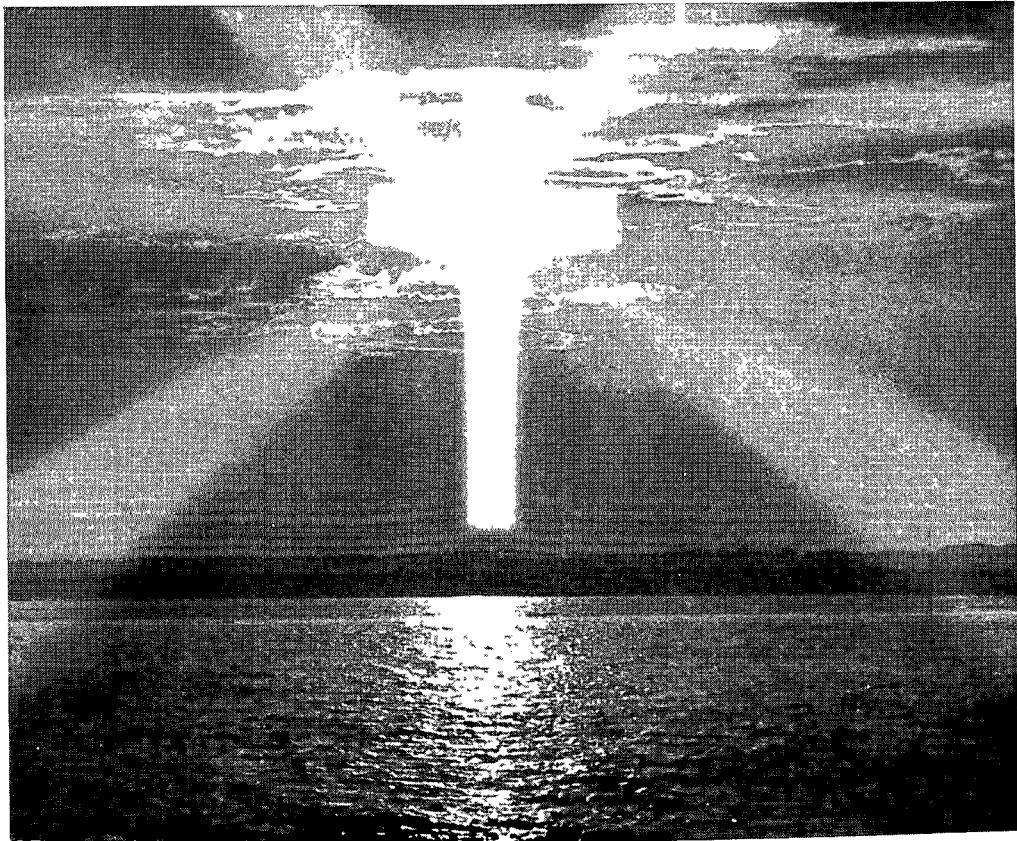
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Degree 8 - 9

THE MAYANS
SAN ANTONIO,
TEXAS

Number 127

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THE MASTER LECTURES

MAYAN REVELATION NUMBER 127

LESSON NUMBER SEVEN

IN

THE LORD'S PRAYER SERIES

**For Thine is the Kingdom, and the Power,
and the Glory, Forever. Amen.**

Prayer

The Authority of a Prayer

The Kingdom

The Power

The Glory

Forever

Amen

Conclusion

Beloved Centurion:

"FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOREVER. AMEN", is the last thought which we will give you in the Lord's Prayer Series. It is my sincere and heartfelt desire that as we leave this analysis of our greatest prayer, we will not permit it to leave our hearts and minds.

You will notice in the opening clause of the Lord's Prayer, we glorify God, and as we close it we praise Him. The clauses in between are composed of petitions in which we earnestly seek answers to those things which trouble us.

"For Thine is the Kingdom -," simply means that God is all. Many ask what is the Kingdom of God. The answer is simply this: IT IS THE UNITY OF ALL GOOD. We do not have to wait until we leave this earth to enter the Kingdom.

You, as a Mayan, have learned that the Kingdom of God is within you. When you first entered Mayanry, you were seeking one or all of the following states of being: happiness, freedom from worry, more prosperity, an inward peace. You, like many others, when you first started on the Mayan Path, failed to realize that it was close at hand, within yourself; it needed only to be discovered. You have found this to be true. Those of you who have had a copy of our MIRACLE POWER and have studied it, have found it to be a great source of illumination and enlightenment - the wonderful MIRACLE POWER within. If you have not had a copy, I would suggest that you lose no time in possessing this revealing treasure.

The reason for most of the unhappiness, the disappointment, the poverty and illnesses, and the restlessness in the world today is failure to find the Kingdom of God within. IT IS THE GIFT OF LIFE, something we already have, but, failing to realize this fact, we have, as a result, failed to use it.

It is my earnest belief that if you do not pray, you cannot experience the Kingdom of God. So many people feel that because they do not actually harm anyone they are living the good life, and that prayer is not necessary. What a grave mistake this is, and really, if your thoughts are right, you will know that prayer is essential. God is the only answer to all of those things which are keeping you from happiness. There is no other way.

I would suggest that you use the Lord's Prayer several times each day and think about its meaning. If you have reached the stage in your development which your Order feels that you have attained at this time, you should find your soul life changing rapidly, and the answers to your prayers should come regularly and definitely.

I could not live without prayer. The Lord's Prayer is one of the most important of my daily prayers. Yes, prayer does change things.



As we make our minds receptive for the closing words of this series, let us repeat together the following prayer:

PRAYER

Our heavenly Father, watching the lips of the Lord Christ, I have made my plea before Thy throne. Help me to enter more and more into its spirit as I offer His prayer day by day and from need to need. Amen.

THE AUTHORITY OF A PRAYER

ON the farm the workers always heaped a shock or stack of hay or grain, and then rounded off the top to look well and turn the rain. After that there was more of a sense of completeness.

From time unremembered it has been the custom to do something like that with a prayer. This is done beautifully as the Lord's Prayer comes to a close. The version in the Gospel of Luke does not include this final sentence, but that matters little since naturally there were differences in the way aging men remembered things that had happened and been said long before. Some ancient authorities do not include it in the rendering of the prayer, but that is of small importance too. We do find it in Matthew's version, and however it came there it is good.

It is good because it seems to complete the prayer in a good way, because the phrasing is beautiful and the content good, because it closes the prayer with the same spirit of reverence and adoration with which it begins, and because it serves as the reason for the authority of the prayer.

Why should such a prayer be offered at all? Why should the Master have given us such a prayer to serve as a model? What right have we to appear before the throne and make such requests? Why should we assume that God will listen and do for us what we ask?

Here are some very good reasons - His is the kingdom, the power, and the glory forever and ever. This puts all the authority of heaven back of the humblest supplicant who comes with this prayer upon his lips. Moreover, the final Amen gives it human sanction too, like a contract formally agreed to and duly witnessed.

Authority is an important word in the New Testament anyway. Quite early we are told that the common people heard the teachings of the Master gladly, and this was true for two reasons. First, His sayings were different. He broke away from the old superficial forms and brought His teachings right down to daily living. Second, He spoke with authority and not as their formal teachers had done.

The Master could have fulfilled the conditions of formal authority without difficulty. He was recognized as a Rabbi, or teacher, with the right to speak and pray in public. But it was not this that gave His words authority. It was a certain tone, manner, and spirit, that made people feel that He knew whereof He spoke and that they could depend on what He said.

Such authority rings in the master prayer. It would be there just the same if this final sentence had not been added, but the final sentence reinforces its effect. What right and reason have we to take upon our lips this great prayer of the Master? All the right and reason in the world, and the closing sentence

gives the reason why, "For thine is the kingdom, the power, and the glory forever, Amen."

THE KINGDOM

WE have considered the kingdom with some care earlier in these lessons, and throughout our study we have mentioned it often. We have seen what its earthly and its heavenly natures are. We have also seen what are its relations to us.

But here the word is used in a somewhat more ultimate sense. The earthly kingdom has been begun, but its fulness is yet to be accomplished. Its completeness is yet to come. But this statement in the Lord's Prayer indicates that God is Lord of heaven and earth, whatever men do or do not do about it. We have not completed our part in the earthly sway of God, but He completed His long ago. Even if we never built the New Jerusalem, God was on His throne before we were born, and always will be.

We recognize that fact every time we use the words of the Lord's Prayer. We close by recognizing and acknowledging the sway, or rule, or kingship of God, whatever may or may not happen in this world. We expect, working together with God, to see the kingdom established on earth, but meanwhile

" * * * * * behind the dim unknown
Standeth God within the shadow, keeping watch above his own."

It is against such a background that we are to set up our prayers, whether in this form or some other one.

This has its value in our personal worlds and its effect in the living of our lives. It is a sort of affirmation, and every time we believingly repeat an affirmation it becomes more a part of our lives. This is a fact about God that holds anywhere, at any time, and in any situation. It is important for it to be deeply ingrained, all the way down to the subconscious and unconscious levels, so that it actually becomes a part of ourselves.

We have already made other affirmations in this prayer, and we could if we wished turn the whole prayer into a series of them. In fact, that may have been what the Master meant us to do. In the indicative rather than the imperative mode, it would run something like this:

"Thou art our father who art in heaven. Hallowed is thy name. Thy kingdom comes as thy will is done on earth as it is in heaven. Thou givest us today our daily bread. Thou dost forgive us our trespasses, as we forgive those who trespass against us. Thou leadest us not into temptation, but dost deliver us from evil. For thine is the kingdom, the power, and the glory, forever. Amen."

At any rate this last sentence is an affirmation, and a good and wholesome one to make. Realizing its truth increasingly as we use it, we find our right place in the plan, our right relation to others, our right position in the universe, and above all our right relation to the Divine. Think deeply on it when you speak the words, and let that be often; and try to see how grandly true it is that God is Lord of all, and that His is the kingdom, the eternal rule. It

will help to establish the great harmony in your life. From that you can go on to really victorious living as you help built it into the life of the world.

THE POWER

THE first part of this closing affirmation was "Thine is the kingdom". The next enlarges the scope a little, and the third enlarges it still more. A king is naturally accorded two things of which his crown and scepter are symbols. They are power and glory.

A special distinction attaches to God as King which makes His rule different and supreme. It is not mentioned here, but it is implied and always may be when we refer to the sway of God. It is something earthly kings might also claim, but sometimes do not have. It is rightness. Of earthly decrees there may be doubt from the first, or else they may not work out in the long run; but one thing we may always assume unconditionally about the rule of God is that it is right. It is wisdom backed by power, and it is power tempered with wisdom.

How powerful is God? Someone is always asking that, and someone is always trying to show that the power of God is not so great as His champions claim. Some seem to get a certain satisfaction from the claim that God's power is limited. Let us see if we can clear the question up in a few words.

To begin with, we do not state the matter correctly. It is not so much that ~~God has power, or how much power He has, as it is that He IS power.~~ God is not a being who acquires power in greater or less quantities. He is the Source of all the power there is. He does not get power from someone or something else. Anything that has power gets it from Him.

We cannot ensmall God; we can only try to approach His greatness. We cannot ration power out to Him and tell Him when that is used up He can have no more. If He had no power, neither would we. We would not even continue to exist. We cannot draw a line of limitations around God and order Him to stay within the circle. He has power to do anything He wills to do.

It may be asked, then, does God have power to do wrong? Here we encounter another phase of His nature, one that does not limit His power but does limit His use of it. Whether God has power to do wrong does not matter, because He does not have the will to do wrong, and power without will is never exercised.

God is not only all-powerful, but also all-good and all-wise; and goodness and wisdom can use power only for good and wise purposes. To do wrong, God would have to deny His own nature. If God is limited, then, it is only by His own goodness and wisdom.

The important thing about the power of God is that we are permitted to draw upon it, just as the power of any good father is always being drawn upon for the benefit of his children. This applies to us in two ways. We may ask God to accomplish good that seems beyond our ability. We may also ask Him to open the way and empower us to go far beyond our ordinary limitations.

That makes one with God a majority. There is no limit to what God's power can do in our personal lives, and there is no limit to what can be accomplished in

the world by people whom God empowers. This is the secret of the greatest and most useful lives of any age.

THE GLORY

THE third of the praise attributes ascribed to God in this closing part of the Lord's Prayer is glory. The word comes from the Latin word "gloria", in which that ancient people tried to gather up all that praise, splendor, and honor could mean. Earlier languages also had their equivalent words and meanings.

In ancient civilizations the word too often meant little more than passing pomp and circumstance. Some of their sons paid too much attention to getting it and too little to deserving it, but the word is here used in a more profound and meaningful sense. Here it means majesty in its best sense, not given by whim and circumstance but earned by merit and deserving alone.

He who holds the power and receives the glory in this kingdom uses His authority only in good and honorable ways. Not long ago the writer heard King Paul of Greece say that the measure of majesty is the love and loyalty of the people. That is a divine principle of authority and power. It is the spirit and motive of the divine majesty. God's power is devoted to the good of His people.

Someone said to the writer the other day that a dictatorship is as good or as bad as the dictator. The rule of a good dictator is good, but the trouble is that he may cease to be a good dictator or that he may be replaced with a bad dictator tomorrow.

God is the Dictator of His universe, including this world; but His rulings are always for the good of His children, and they are always the best and wisest rulings that could be made. That is a phase of His glory; and it will never change, for He is changeless. To create something is a wonderful thing, but a creative work is fully justified only by the right management and control of that which has been created. That is glory.

As Little Eva lies dying in the story of Uncle Tom's Cabin, Uncle Tom is found lying sleepless on the veranda by Miss Ophelia. He explains by saying that when Little Eva enters heaven "they will open the gates so wide that we will all get a glimpse of the glory". That is another thing about true glory. We all catch an impression of it whenever we come into contact with a rich and fine personality.

We also get a sense of it whenever we come into a place that symbolizes the divine presence. Some of us like to sit and gaze at the altar of a church or at the symbolizing figure of the cross above it. We feel strength flow into our lives as we do so, and catch the impression of the reality and meaning of what we see. Moses had that experience as he gazed at the burning bush. Isaiah had it when he went into the temple and "saw the Lord, high and lifted up." Perhaps you have had a beautiful vision, something which you have been unable to understand - but it was very real to you, and you felt uplifted as a result. Many of our members have written to us giving accounts of such visions and asking us the meanings of such inspirational happenings. We can only say that certain impressions in such as these could be a fleeting glimpse of heaven.

Most of all, we feel a sense of true glory when we come to God in our own

right to make our plea for whatever we need. It is doubly certain when we offer the Lord's Prayer, beginning and closing it with our acknowledgment of the glory that is not trappings and display but the eternal goodness and the everlasting mercy.

FOREVER

ONE of the most satisfying things about anything and all things that may be said of God is they are not temporary. His kingdom, and power, and glory are not temporary. Whatever He is and does is not for an hour, a day, a year, or a century, It is forever. The eternal past is behind us, but they are for the eternal future which is ahead.

God is the first and the last, the beginning and the end. Let your searching thought or your exploring experience reach out in any direction from nearest to farthest, and anywhere it points it will touch the infinite Presence. The sun never sets on His works, His rule, and His love. As Moses said in his great prayer, which we know as the ninetieth Psalm, even from everlasting to everlasting He is God.

We buy things in the hope that they will last a year, or a few years. Some of them we hope may last a lifetime, but not many. We set up buildings, thinking they will stand indefinitely, only to find that the indefinitely is pitifully short. It is with all material endeavors as someone said when he called the pyramids changeless monuments to the perishable labor and the imperishable hope of man.

In youth we look forward and see the way of life as something very long, reaching away into so great a distance that we think it will take us a very long time to arrive at mature living. We think there are ahead of us enough days and years to have plenty of time to do almost anything we may plan. We even think we can waste some of our years and still have enough.

The older we grow the more we revise our estimate. In time we begin to wonder whether there will be time enough. We realize that we still have much to do, and that we must hasten. Then we begin to have a sense of foreverness, of immortality. We need a forever in which to proceed with the purposes of living, and we have it. God's time, and everything of God, is forever. The long road youth sees ahead is longer than it thinks. It runs on into eternity, for nothing less will do. God has so planned it that every sunset leads to another dawn.

So we are closing this wonderful prayer with a sense of "foreverness". As we move through it all the walls disappear, all the barriers fall away, and all the limitations cease to be. All the veils are rent, all the reaches widened, and all the horizons enlarged. The little narrow boundaries of human hope and physical possibility are gone. We feel hemmed in no longer. WE BEGAN THE PRAYER WITH UP-LOOK. NOW WE ARE CLOSING IT WITH OUTREACH. MORE AND MORE EVERYTHING IS FOREVER, AND FOREVER SEEMS TO LIE IN ALL DIRECTIONS.

IS IT IMPORTANT TO HAVE A PRAYER LIFE? Here is one of the answers. While we live prayerlessly our lives shrink. When we live prayerfully we grow to fit God's universe and His eternity. We live, and work, and build - forever.

God's kingdom is an everlasting kingdom. His power is one that has no passing. His is a glory that knows no fading. For awhile we may not attach much

importance to the thought, but sooner or later life brings us where nothing less can satisfy our hearts. We want something that is dependable, something that abides. What we build together with God is like that. There are no broken ties, no ashes of dead hopes, no graves of anything. FOREVER - that is a great word.

AMEN

THE prayer is ended. Only one short word of two syllables is left to say. It is like the seal we affix to a document after it is written. In fact, the word of seal of the praying soul - the word Amen. It is a familiar word in the language of assurance, one with which we often close our hymns as well as our prayers, one we often use as a respectful response when someone says something we approve or believe. It is the assent of the soul.

The word Amen appears in many languages, and its equivalent appears in all of them. It is a Hebrew word meaning true, faithful, or certain, yea, or yes. It is used concerning anything we wish to accept and champion.

The word alone is worthy of much meditation, for it means the positive of anything. As we penetrate toward its depth it becomes a tonic to our spiritual lives, refreshing them with its constructiveness and assurance. Like any other great concept, attitude, or truth, it is something which meditation will make a part of ourselves and increasingly a controlling force in our lives. NO closes gates, but YES opens them. Amen is the YES of the spirit. It means we think, believe, and propose to act upon something.

At least once the word Amen is used in the Bible as a name for the Eternal one. That is quite appropriate, for God is the supreme positive and constructive force. We are brought into the very presence of the Divine when we meditate on the meaning of the word Amen.

The Lord's Prayer has now led us from the right recognition of the Holy One through the various interests of life in which we need divine help, and finally to a completely opened view of the universe of which we are parts. We find ourselves permanently related to the whole plan by this great divine Yea. We have said Yes to God and made it possible for Him to say Yes to us as we have arrived at a concept of life and a plan for living it to which He can set the seal of His approval and thus make it everlastingly sure.

It puts a lift into our souls when we pray, and it makes that lift a permanent one when we let our thoughts and feelings go out to God in the Amen which declares that it is so. It seems a little thing to add a short word to a prayer or omit it from a prayer, but whether the spirit of this great positive word is in our praying or not makes a great deal of difference.

The old Indian orators, and we have had some great ones, used to have a way of closing their speeches at councils by saying, "I have spoken". This was really a kind of Indian Amen showing that a man who has great respect for his statements has said what he means to say and means it. Vocal expression should have that spirit in it.

We have use for such a word, and we doubtless shall have when we stand before the throne. The everlasting Yea is in the hearts of those who know prayer.

CONCLUSION

NOW we have made a general survey of the greatest of prayers. We have not finished exploring it. It is too great and life is too short for that. We have just looked at it enough to have a general idea of its reach and power. At least we have come to see that it is a pattern for living, for at its best prayer is life, even as life at its best is prayer.

"Work shall be prayer, if all be wrought
As Thou wouldst have it done,
And prayer by Thee inspired and taught
Itself with work be one."

The unfolding of a prayer is a beautiful thing. It does not spring into being full-grown in the suddenness of a moment. Rather it develops like a plant from the placing of the seed in the ground to the full glory of flower and fruitage. A spoken prayer and the effort for which it calls are the labor of cultivating a planted dream till it ripens to fruition.

One other thing is needed, however. It is something to activate the prayer. You might take all the material elements of a seed and put them together in a laboratory. It might look and feel like a seed produced by a plant, but if you put in the ground and give it all the requisites for development, it will not grow. A seed is a seed because it contains the living, activating germ that makes it live and grow. A hope, a dream, a prayer, has to have it too, only in this case it has a familiar name, faith.

Praying without faith is like wiring the house for electric light and power, and then wondering why pressing the button does not have any effect, when the power is not turned on. Prayer is a living thing, and like all other living things, it has to be connected with a power source or it is not prayer at all.

Faith is this great Amen in the soul, and Amen is the faith word of positiveness and constructiveness. It is thinking, feeling, and living on the credit side of the ledger. It is belief, trust, assurance, the great Yes that wells up like an overtone in the words we speak before the throne. Please read this paragraph again. It would be a good thing for you, as a Truth Student, to memorize it so that you may never forget the all-enveloping power of Faith in your daily living, and the attainment of all that is GOOD.

In the language of the bookkeeper we might say that this is keeping our praying out of the red. What a wonderful thing it is to go forward in such a spirit of victory. It enables us to stand anywhere and contact God's heaven.

Scientists predict a time when anyone will be able to contact and speak with anyone else anywhere at will, by mechanical means so simplified and perfected that it can be used without effort. Considering what has already been done, that seems quite believable.

In prayer we have and have had for centuries means by which we can call on and talk with God without the use of a mechanism of any kind. We may do this any

time from anywhere, and in the Lord's Prayer we have the perfect formula for making the approach.

Keep familiar with the process through use. Put it to use every day. Temper all your praying with its spirit. Follow its lines and keep within its limits in your daily living. Cling to its assurance and grow into its pattern. Do these things, and you will be blessed.

If your life is filled with fear, insecurity, inharmony, unhappiness of any kind, remember you must not give it power by affirming it. On the contrary, affirm only good, and repeat the following affirmation many times each day. In so doing, you will lose your limitations. This is Truth.

AFFIRMATION

I realize the adequacy of God and that of prayer as a means of sharing it. As I so use it I find the limitations disappearing from my own life and its powers and privileges.

May You Be Blessed in the Realization
of the Divine,

YOUR CLASS INSTRUCTOR



Your next lesson will be the first of a new series, and one of the most important phases of your study in Mayanry. It is entitled SEVEN WAYS TO SELFHOOD, and has to do with YOU, the real you. KNOW THYSELF is the theme of this series. It teaches you how to analyze yourself, honestly and frankly. You have traveled far on the Mayan Path, and it is time for you to take an inventory of self. You will be sent two important self-analysis forms during this series. One will come to you immediately and the other after you have finished this series.

Your Mayan Order is expecting great things from you during this series from the standpoint of the wonderful improvement you can accomplish within yourself as the result of the teachings contained in SEVEN WAYS TO SELFHOOD. We know you will look forward to receiving the first lesson in this series, which will come to you as your next step on the Mayan Path. It is entitled GET ACQUAINTED WITH YOURSELF and takes up the following subjects:

Prayer
Who Are You
Making the Estimate

Watch for the Detour
This is Who You Are
How Do You Go About It?